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The BEREAN.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

VOLUME IV.—No. 16.]

QUEBEC, THURSDAY, JULY 15, 1847.

[WHOLE NUMBER 172]

CHRISTIAN BAPTISM.

There was gladness within the mother's breast
As she welcomed the Sabbath morn,
And gazed on her baby's calm, happy sleep
By the light of the early dawn.
And the fervent prayer of her yearning heart
Went up through the silent sky;
And her praises, like fragrant incense, rose
To the Majesty on high.

Ere the thirsty sunbeams had drunk the dew,
Which on health and greenward lay,
Ere the first rosy tint of the distant east
Had brightened to perfect day,
The father knelt low at the footstool of grace,
Rich mercies he asked for his boy,
Ascribing all glory and honour to Him
From whom cometh blessing and joy.

It was mid-day, and in those hallowed courts
Which their sainted fathers trod,
The parents presented their treasured child,
And yielded him up to God:
They brought him to Jesus, his promise to plead,
And to share in his covenant rite;
While Christians around responded their prayer,
And angels looked down with delight.

There are who regard the baptiz'd as pure,
From sin's sore disease made whole,
And not needing the Spirit's convecting power
To cleanse and renew the soul.
Vain thought! Not to all the circumcised host
Was Canaan's fair heritage given;
And many who here bear the Christian name
Are unwritten, unknown in heaven.

Received by the visible Church of God,
Partaking the outward sign,
The heart may be stony, and cold, and dead,
A stranger to things Divine.
The blessings which Jesus so dearly bought
May neglected, unclaimed remain,
Earth's pomps may be only in word renounced,
And the vow may be made in vain.

Ah, solemn duty who take that vow
For the sinful, helpless child;
Unceasingly ought they to watch and pray,
Lest, by worldly snares beguiled,
He should fall to tread in the upward path
Which tendeth to endless life;
And lacking the armour by heaven supplied,
Be lost in unequal strife.

The salvation offered by God to man,
Salvation from sin and death,
Is sought for alone by the contrite heart,
Received by a living faith.
No outward washing can avail avail,
While the soul remains impure;
And the covenant must be accepted, and sealed,
Ere its blessings are made secure.

Churchman's Penny Magazine.

CHARGE

DELIVERED BY THE RIGHT REV. JAS. THOS. O'BRIEN, D. D., LORD BISHOP OF OSSORY, FERNS, AND LEIGHLIN, 1845.

From the *Dublin University Review*.

REVIEWER'S REMARKS.—The Bishop of Ossory, in his second charge, shows that Tractarianism and Popery and all other species of the same class, are the results of the common false principles of superstition. The subject which chiefly comes under his notice may be reduced to the three heads—the theory of development, the mythical theory, and the circumstances, hopes, and condition of the residuary part of the Tractarian body which still remains amongst us. In handling these, the Bishop always prefers the profounder mode of treatment, showing the radical falsehood of these men's principles, rather than the repugnance of their conduct to the spirit or letter of the Formularies of the Church of England.

Although Mr. Newman's elaborate essay upon the theory of developments was not published at the time when this charge was delivered, yet the foundations of that theory had been so completely laid in his sermons, that to subvert the doctrine of these is, in fact, to confute the essay. We believe that the following remarks give a blow to the theory, which, being struck upon its centre of gravity, is sufficient to overturn it all:

"I do not, of course, mean to sift this theory, for which, indeed, we have no time. But I cannot avoid adding a word on one fundamental point. The author would represent that, according to the views of our own Church, the only question of any importance which can be raised in the case, is not one of principle but of fact—not whether there are developments in religion, but whether certain developments are true or false? I must take leave to add, that, (passing by the question which he declines answering, viz., By whom is the truth of developments to be determined,) there is another of very great importance, about which a very wide difference exists, namely: How is their truth or falsehood to be tried and established? This question is one to which you perceive the writer has given, in the substance of his theory, a very different answer from that which is rendered by our Church, and one which puts the written word of God in a very different place from that which it occupies in our articles.

"From the activity of the human mind there will be not merely inferences from the revealed truths, but a comparison of different truths, to determine their mutual relations; and hence what may be called theological dogmas and theories of religion, even where there is not the ability or the mental habits which would lead to the framing of complete systems of religion in detail. This is a natural fruit of the activity of the human mind. And it is almost, if not altogether, as much a natural result of the great diversity of minds, that great diversity should be found in such developments: whereas what they should represent is one. And it is a most important problem, no doubt, to adjust such differences, not merely so as to make subjective religion one instead of being indefinitely various, but to make it one by making it agree with objective religion, which is its true archetype. Now the mode of doing this presented to us in this

theory, is by a closer examination, and a more exact analysis of our own ideas: whereas the true mode, as indicated in our articles, is by renewed and deeper study of the word of God.

"Our sixth article is founded upon the belief, not merely that in Holy Scripture we have a divine and infallible informant as to the truths of religion, but that it is the only such informant that has been vouchsafed to us: that it reveals to us the various truths which God intends that we should know and believe concerning His nature and His will, His dealings with us, and His purposes towards us: concerning our own nature, and our relation to Him, our duty in this life, and our prospects in another. Moreover, we cannot doubt that not only the amount of the knowledge which Revelation gives us, but the way in which it is given, is adapted to our nature and to our wants by His infinite wisdom. And the article referred to is founded upon an intelligent perception and a right use of the mode actually adopted in the Bible. For while some portions of the volume are framed to supply us directly with information concerning the momentous subjects referred to, the immediate purpose of other portions is something very different: but we are not to suppose that we are to derive the knowledge intended for us from the former, independently of the latter, or from any portions of the Holy Scriptures independently of the rest.

"In fact, the various constituent parts which go to make up Divine truth, are not arranged in the Bible in due sequence and connexion, after the manner of an orderly treatise; they are scattered, so to speak, through the entire book—what is deficient in one place being supplied by others: what is obscure in one place, being made clear by others: some places taking away the difficulties which others have created: errors into which we should fall if we knew but a certain portion, being guarded against by the remainder: and limitations and modifications which a particular part, whether doctrinal or preceptive, requires, being to be found elsewhere, and it may be, not in one place, but in several,—so that to possess ourselves of the whole body of revealed truth which God has provided for us, the study of the entire Bible is absolutely necessary.

"The unsystematic structure of Revelation, as we receive it, no doubt makes it necessary to exercise our reason upon it for the purpose of drawing from it the body of Divine truth, which we are to believe. But this office which is thus put upon his reason, and which is very clearly recognised in the Article referred to, does nothing to disturb the proper relation of man to revelation, which is to receive what is given him, and not to add thereto, or to diminish aught from it. It gives no warrant to this theory of the way in which our religion is to be worked out by reason: that is by making the great idea of the great objects of religion, which the statements of revelation about them have impressed upon our minds, the subjects of contemplation, meditation, investigation, and analysis: and forming theological dogmas from what they are, what they contain, and what they infer: and then a new series, or successive series, of the like dogmas from what the former lead to in the way of consequence, what they require in the way of symmetry or antagonism, and so forth. This is giving openly to Reason a larger share in our religion than to Revelation—making religion more the work of man, than the gift of God in His Holy Word. It does not, indeed, give man a larger share in the work than every false system has always really given to him, but larger than any has ever ventured to give to him avowedly. In fact, it would appear as if—when once it was settled that Holy Scripture is actually a Revelation from God—putting any human scheme upon a level with it, offered too violent a shock to our natural feelings of reverence for what is divine, to be openly attempted. And, accordingly, those who have taught for doctrines the commandments of men have never put them forward distinctly as the commandments of men. The Jews pretended that the unwritten traditions by which they corrupted or set aside the Divine law, were from God himself, given when the law was given, and preserved by oral tradition. In the same way, the unwritten traditions by which the Church of Rome overlaid and corrupted the Gospel, were derived by her from the same Divine source from which the Gospel itself came—either as received from Christ's own mouth by the Apostles, or as dictated to them by His Holy Spirit, and preserved in the Church; and therefore—on the ground of a common origin—claiming the same authority with the written word itself. And so too in the modification of the Romish principle, which was so long and so confidently maintained by Tractarians, in which Traditional Interpretations of Scripture were combined with Scripture itself, as an integral part of the Rule of Faith—such interpretations were only raised to the rank of Scripture on the ground that they were actually a part of the teaching of the Apostles, which could be proved to be theirs, by the same kind of evidence by which the Scriptures themselves are referred to their authors. All these are figments indeed; but they show how deep-seated is the instinctive feeling that it is Divine Inspiration, and not to human reason, that faith is due: and that, if we have a Revelation from God, we cannot, without intolerable presumption, put any thing of man's upon a level with it—his inferences, his comments, or his interpretations."

"The reviewer omits that part of the charge which refers to the mythic theory. The charge proceeds thus:—

"A man's best security against Romish errors does not lie in his clear perception or sincere rejection of the errors themselves, but in the clearness with which he apprehends, and still more in the cordiality with which he embraces, the opposite truths. It is often asserted, and too often weakly admitted, that the members of our Church have no such safeguard. It is often stated, sometimes insidiously, sometimes, it may be supposed, ignorantly, that the whole difference between us and Rome is, that she has added certain errors to the truth, and that we have rejected them: so that, whatever is positive and substantive in our religion, is common to it with Romanism; and in whatever they differ, ours is but negative. But however current it is, this is a false and injurious representation. It is a

true account, indeed, of a part of our differences with Rome; but it is altogether erroneous, as regards another part:—Rome has not merely added to the Faith certain doctrines which we hold to be false, but she has added to the substance of some fundamental doctrines, which can receive no addition without being thereby corrupted and falsified. And with regard to such additions, it would be altogether a mistake to describe her as holding the truth, and something more. She cannot make the addition without converting the truth into its opposite. And the correct account to be given of our difference in such cases is, that we hold the truth, and that she rejects it, and holds in its stead her own corruption of it:—while our doctrine is, to say the least, no less substantive and positive than hers.

"This is plainly the case in our leading differences. When we assert, for example, that the rule of Faith is Scripture alone, we surely assert a positive, not a negative, truth; and when Rome asserts that it is Scripture and tradition, she plainly cannot be described as holding the truth that we do, and something more. The effect of the addition which she makes, is manifestly to deny and reject the truth as held and set forth by us.

"Again, the same is no less true of our differences concerning the manner of a sinner's justification before God. We hold that he is justified by Faith only. Here is surely no negation, but a positive doctrine, if there be any. You know the complicated scheme of justification which Rome has substituted for this simple truth. It is unnecessary to analyze it, in order to show that, in this momentous matter, she does not hold what we do, together with something more; no one who is acquainted with the Romish doctrine of justification, I suppose, would be likely to fall into such a mistake. But the Council of Trent has itself guarded against the possibility of it by expressly anathematizing all who maintain that a sinner is justified by Faith only.

"So far, I trust, is clear. And I should hope that you will have no difficulty in seeing, further, that if a man had dropped this doctrine out of his creed, even though he saw clearly some of the errors of the Romish doctrine of justification, and, in consequence, sincerely renounced it, he would have parted with his best security against finally embracing it. This is but a part, indeed, of the loss which he would incur: but it is the only part to which it is necessary to draw your attention. It can hardly be necessary to say, that it is not what a man disbelieves, but what he believes, that gives substance and reality, its principle of life and growth to his religion. But it may be necessary to remark, that it is the latter, and not the former, which constitutes his best and surest safeguard against temptations to abandon his religion for that of Rome. And you will further remark, that it performs this lower office through its discharge of the higher. Suppose a member of our Church—I do not mean a Divine, but an ordinary member—to see clearly, and honestly to renounce, the errors of the Church of Rome, he may never think of them again, unless they are brought before him in controversy; so far as his conduct and his motives, his devotions and his meditations, his hopes and his fears—so far as his whole daily walk as a Christian is concerned—they are to him as though they had no existence. While upon the positive truths that he believes, he feeds and lives: they are continually engaging and exercising his religious affections—guiding, restraining, and animating him in his daily course. The consequence is, that negative truths have a tendency to lose their hold of the mind, and positive truths to take firmer possession of it. And if one who has reduced his differences with the Church of Rome to the former class, be brought under strong temptations to go over to Rome, he is very likely, speaking generally, to find, that he has left himself without any effectual means of resistance. All the truths from which, if his mind be a religious one (which I am supposing all along,) he has been drawing comfort and support, the Church of Rome will supply no less than his own Church.

"And, as to the errors of the former, why, it is probable that, however important they appear to him at the outset, they have been, in the way that I have described, gradually becoming of less and less importance in his eyes. And that Church is in no want of adroit advocates, living and dead, who can furnish such explanations and apologies for all her errors, as will be likely to take away all the little importance that they still retain in his mind; whereas one who had kept in their proper place the positive truths which his Church teaches, and which the Church of Rome rejects, and above all, that wholesome doctrine, and very full of comfort, to which I have so often referred, would be likely to find in them an effectual safeguard if brought into the like temptations. He would feel that he could not renounce his differences with the Church of Rome, without renouncing what had been affording him spiritual sustenance and spiritual comfort: what had been the spring to him of his highest enjoyments and his brightest hopes—what he loved most and prized most: and he would feel, that Rome could bestow nothing on him—nay, could promise nothing to him which would in any degree compensate for what she required him to give up. And so it might be confidently expected that the latter would be preserved under temptations to which the former would fall an easy prey."

REVIEWER'S REMARKS.—The peculiar danger of such a merely negative Protestantism lies in this, that it makes no provision for supplying those real wants of human nature by truth, which false religion so ostentatiously promises to supply by error:—

"There is always enough of a sense of guilt and of danger, even in the most thoughtless, to make it pleasant to them to obtain peace and safety. Indolence, love of pleasure, and love of the world, make it desirable that what is to procure this for us should be done by others: while the pride and self-righteousness, which are just as much ingredients in our nature, make it desirable that something at least should be done by ourselves. And, moreover, a sense of the presence of God is intolerable to fallen man, and he naturally desires that religion should be so framed as to interpose something between this dreaded being and his soul.

"All these, irregular desires, are connected with some real wants of our nature. And for all its real wants, the Gospel makes a full provision. But it

makes this provision in a way which is not intended, nor fitted, to gratify our ill-regulated desires, but to mortify and subdue them. And, on the other hand, false religion, while it makes but a delusive provision for our real wants, accommodates itself to all those mis-directed cravings.

"But these cravings are deeply seated, and widely diffused—restless and importunate—and Christianity was soon modified to meet them. And this was the more readily done, because the corruptions by which it was brought into accordance with the demands of the carnal mind were, at the same time, those which were the best fitted to augment ecclesiastical power.

"But, however early these changes began, they were consummated in the system of the Church of Rome. You know enough of its various corruptions to know that they are but expedients to meet and gratify those desires of our fallen nature to which I have referred, which Christianity, in its uncorrupted state, modifies and subdues, chastens and exalts. But among these corrupt devices to satisfy such cravings, perhaps the corrupt notion of 'the Church' holds the highest place. It gives our fellow men to stand between us and God—it gives practically their acts and our own—our own observances—and if need be, self-inflictions—as what we are to look to for pardon and peace:—it, in short, concentrates in itself, or has collected about itself, all the most destructive errors of Romanism, and has supplied the most effectual means of upholding them all.

"The Romish Theory of the Church has indeed proved to be an engine of boundless power, not merely for exalting unduly the clerical order, and confirming and extending ecclesiastical tyranny, but for deforming and degrading all that is most excellent and most valuable in religion. And in the form in which it is attempted to be re-constructed by Tractarians, it seems capable of doing all the evil in both ways that it ever did.

"Many will think that this is a weak exaggeration:—that whatever evil this theory may be able to do in the latter way, it is preposterous to fear much injury from it in the former. To restore, indeed, the reign of superstition and of ecclesiastical tyranny at the present day, will, no doubt, be regarded by many as too chimerical an enterprise to be attempted by sane men. At least it will be confidently imagined that, if a spirit of ecclesiastical domination were now to show itself, we may trust to the lights of our age to keep it within due limits:—there is, it will be thought, in our day too much freedom, too much intelligence, too much information: the rights of conscience are too well understood, and too highly valued, to leave any room for fears on this head.

"I trust we have some better security than this from such dangers, for I believe this to be a very poor dependence. It is impossible to say what amount of superstitious observances—what extent of tyranny over the reason and conscience—an enlightened age will submit to, in return for having religion transferred to externals, and being allowed to look more to man than to God—to what is done without us than what is done within. The various false religions on the face of the globe show what burdens men in every stage of civilization, up to the very highest, will bear—all that they will consent to believe, all that they will do, and all that they will suffer—in exchange for the false peace which they find in what is common to all false religions—the being enabled to look for forgiveness to some outward acts to be done by themselves or by their fellow-men—being enabled to take refuge from a sense of quiet and a fear of punishment, in a belief in the power of men, and the virtue of ceremonies and austerities, to give security and innocence to the soul."

GLEANINGS FROM CHARLES SIMEON.

HIS DEVOTIONAL HABITS.—Grievous as these trials must have been to one of such zealous aims and ardent temperament as Mr. Simeon, it will easily be understood how he was enabled to endure them with meekness, and even regard them as "mercies," when his eminently devotional habits at this period are considered. We have happily a record of them by one of his most intimate friends. He had been little more than a year in the ministry when he became acquainted with the late Rev. J. Housman of Lancaster: and this acquaintance soon ripened into a friendship which was affectionately cherished by both parties through life. Mr. Housman indeed had peculiar reason for his devoted attachment to Mr. Simeon, for he always recognized him "as the instrument of bringing him to a knowledge of the truth;" and Mr. Simeon in turn regarded Mr. H. with no common interest, as he believed him to be almost the first of all the members of the university to whom his ministry had been blessed. Mr. H. also, whilst yet a student at St. John's College, had been ordained Priest by Bishop Hinchcliffe in the same year with Mr. Simeon. When preparing to take his degree the following year, Mr. H., being unable to reside in his own college, was invited by his beloved friend to come and share with him his rooms at King's. Here he resided for more than three months; and, as they had a sitting-room in common, he became familiarly acquainted with all Mr. Simeon's feelings and habits. Of his example, conversation, and counsel, Mr. H. was wont ever after to speak in terms of the liveliest gratitude. "Never did I see such consistency, and reality of devotion—such warmth of piety—such zeal and love. Never did I see one who abounded so much in prayer. I owe that great and holy man a debt which never can be cancelled." During the period of his residence at King's, (as Mr. H. informed the Editor in 1837), Mr. Simeon invariably rose every morning, though it was the winter season, at four o'clock; and after lighting his fire, he devoted the first four hours of the day to private prayer, and the devotional study of the Scriptures. He would then ring his bell, and calling in his friend with his servant, engage with them in what he termed his family prayer. Here was the secret of his great grace and spiritual strength: Deriving instruction from such a source, and seeking it with such diligence, he was comforted in all his trials, and prepared for every duty. The copy of the Scriptures which became the favourite companion of his devotional hours from this period, was

"In Mr. Housman's Life it is stated that he received Priest's Orders, on the 26th of October, 1783."

a quarto volume of Brown's *Self-interpreting Bible*; which to the end of his life he was continually enriching with valuable notes of his own. So much did he prize this commentary, that in 1787, Jan. 19, he wrote to the author at Haddington, "Your Self-interpreting Bible seems to stand in lieu of all other commentaries; and I am daily receiving so much edification and instruction from it, that I would wish it in the hands of all serious ministers."

FREEDOM FROM JEALOUSY.—An important trait of Mr. Simeon's character, noticed by Mr. Preston, was the delight with which he observed the spiritual progress and growing usefulness of other ministers, even when there might seem to be a temptation to the feeling of jealousy, as if another were rising to supersede himself. On such occasions he would say, with evident joy and sincerity, "He must increase; I must decrease." This truly Christian feeling was manifested in a striking manner on his return to Cambridge from the Isle of Wight. During his residence there, and for some time before, his friend and curate Mr. Thomason, who had previously performed only a subordinate part in the ministrations at Trinity Church, had been called out to the vigorous exercise of all his powers in the work of the ministry. Through the grace of God he had been enabled to rise to the occasion. No one, who remembers his sermons at Cambridge during that year, when Mr. Simeon was for the most part disabled from duty, will be backward to acknowledge, that his improvement in the course of a few months was extraordinary. There was at that time a richness and fulness in Mr. T's discourses, such as was not always found in Mr. Simeon's. This devoted servant of Christ, who loved his Lord with all his heart, and was thankful, for His sake, either to be abased or to abound, was much struck and delighted, on his return, with what he saw and heard from his beloved Colleague. After hearing him preach, he returned to a friend and said, "Now I see why I have been laid aside; I bless God for it."

The generous and affectionate feeling which he habitually cherished, and on suitable occasions manifested, towards those who have successfully stood to him in the relation of Curates, is gratefully remembered by every one of them. Considering that the term Curate—honourable as it is, and elsewhere attached to the office of the principal—is commonly regarded in this country as implying inferiority of rank, he was disposed to discard it. "Not my curate," he would say, "my brother." "Now, my brother, which part of the duty shall I take?" The privilege formerly enjoyed by these gentlemen, of supping with him in private, after the conclusion of the evening service on the Lord's-day, has been spoken of by more than one of them, as peculiarly delightful and refreshing. So congenial were the duties of that holy-day with the temper and taste of his renewed soul, that he generally appeared at the close of the day to be invigorated, rather than exhausted by them. "I am an eight-day clock," he said, "now I am wound up for another week." His prayers on such occasions (for he always closed with prayer) were, it may be presumed, some of the least reserved of his supplications addressed to the throne of Grace. A Dignitary of the Church, who was once present, remarked to the Curate, in returning, how much he had been affected with the deep humiliation indicated by Mr. Simeon's prayers, particularly with the confession (taken from Bishop Beveridge, but which appeared to be new to him), that our very tears which to be washed in the atoning blood of Christ.

A SAMPLE OF OPPOSITION, AND HOW IT CAME TO NAUGHT.—It may seem strange, that at the end of thirty years, and of twenty years' peace, I should have any enemies left; but most of the old inhabitants had been removed by death, and some of a peculiarly malignant spirit had recently come into the Parish; and these, joining with a few of the old inhabitants, who are given over, I fear, to a rebellious mind, drew up a number of articles against me, and sent them to the Bishop, (May 1811.) The Bishop sent me a copy of them, and required me to send him my answer to them. As they were signed by at least forty persons, he conceived that the complaints deserved his fullest consideration; though if he had known the character of the leaders and instigators of the commotion, he would easily have seen, I think, what attention such complaints deserved, when urged by such persons against a Minister, whose principles and character were well known, and who had spent his whole ministerial life in the service of that parish. It was impossible for me to answer those complaints without bringing forward many facts, which common modesty would have forbidden me ever to mention, just as the accusations of the false teachers compelled the Apostle Paul to declare many things for the vindication of his own character, which nothing but necessity could ever have induced him to disclose. The Bishop, thinking that there were some things in my reply which would invalidate its force, sent me to explain them; and these explanations rendered my answer so much the more triumphant; so that it was evident that the complainants had not a leg to stand upon. This reply of mine he forwarded (which was right enough) to the Parish for them to communicate their observations upon it; and immediately they exerted themselves to the uttermost to find some flaw in it; but, not being able to do so, they never sent any answer to the Bishop, nor even returned him my reply, which he had intrusted to them; but pretended that they had lost the document, though it contained half a quire of paper.

"It is a curious fact, that the persons who laboured so earnestly to get themselves appointed church-wardens, and whose failure occasioned their petition to the Bishop, renewed their attempt the following year; and as it was a matter of indifference to me who was appointed to that office, I not only desired that nothing might be done to prevent their appointment, but went myself to vote for them. When I came to the vestry, I saw two different lists, as is usual, and took up that paper which was full of names (concluding, of course, that it contained the votes in favour of my enemies), and was proceeding to add my name to the list; but behold, it was the list of those who voluntarily and unsolicited supported my friends, whilst the other list contained only five names: for one of my enemies, and two for the other; these being all the votes they could gain, notwithstanding their canvass; so entirely had they disgusted the whole parish by their treatment of me. If ever God manifested (out of the

Scriptures, the benefit of trusting in Him, and committing our ways to Him, I think He did it in this instance; for had my enemies succeeded, I should have been in hot water all my life by means of their wicked opposition; whereas through their extraordinary defeat, I have a prospect of carrying on the Lord's work through the remainder of my days in peace. Bless the Lord, O my soul; and all that is within me bless His holy name!

"The Bishop found in this complaint no just occasion against me; but still he wanted to proceed against me, and to put down my evening lectures, which, in my reply, I had vindicated beyond all reasonable exception. He therefore wrote privately to the Vice-Chancellor of the University, and desired him to convene the Heads of Houses, and to enquire, whether they approved of the young men coming to my evening lectures (there being no doubt what answer would be given to an enquiry so made), that so he might put down the lectures, and cast the odium on them. And now, my soul, say whether there be not a God that ruleth in the earth?—say whether there be not One who doeth according to His will in the armies of heaven and among the inhabitants of the earth, whose counsel shall stand, and who will do all His will? Yes; I see it on this occasion as clearly, as if I had seen the sun stand still on Gibeon, or the shadow go back on the sun-dial of Abaz.

"The heads were convened, ostensibly to consult respecting the restoration of Mr. D., of College, to his degree, of which he had in conformity with a Grace of the Senate been deprived, though there was no blame but that of a mistake to be imputed to him. They were all met; and without one syllable of the ostensible business being mentioned, the Bishop's letter was produced, and a written answer of disapprobation was produced with it, and they all rose up to sign it. It happened that one Head of a House, a friend of mine, who scarcely ever attends such meetings, was there—there, I had almost said, by miracle—and it being the first that he had heard of any such business, as that which was now brought forward, he observed, 'That he really had never heard of any evils arising from my lectures, nor saw any harm in the young men attending them; that he had always heard of the extreme care which I had invariably taken to prevent evil; and that, though he did not wish to keep others from signing the paper, he could not sign it himself. He thought that the Bishop had written to make enquiries of them; and that it was proper for them to make enquiries, before they returned their answer; at least he felt it incumbent upon him to do so.' The propriety of these observations struck the whole company; and they agreed to meet again the week following to give the result of their enquiries, and they parted without addressing for a moment to the professed occasion for which the meeting had been called. The next week they met again; and the same friend being there, not one word of my business was brought forward: the original business alone of Mr. D.'s was agitated; and thus the cloud which had threatened my ministry (two-thirds of which would have been curtailed) was dispersed, even without my knowing that any such business was in agitation."—Memoirs of the Rev. C. Simpson.

The Berean.

QUEBEC, THURSDAY, JULY 13, 1847.

With deep concern we record the death of Lieut. Lloyd, R. N., Assistant Secretary of the Incorporated Church Society of this Diocese. We mentioned his illness in our last number; he contracted it at the visits which he voluntarily paid to the suffering and dying; and it terminated in his release from all earthly conflicts last Monday morning. Mr. Lloyd had been for some years resident near Sherbrooke, but had removed to Montreal last autumn and assumed duties in connection with the Church Society which opened to him an extensive sphere of usefulness, and a course of duty for which he was highly qualified by zeal for the glory of God and the good of man, as well as by sound judgment and habits of business. God has seen fit to disappoint the hopes of those who looked for great furtherance of the Society's efficiency through means of his labours: He has called the servant to rest whom we thought we required as yet for much labour amongst us on this earthly field of duty. Acknowledging the dispensation as a merciful one towards the departed who is delivered from trial and suffering, it must be our endeavour to believe also in the wisdom of it, as regards the work from which he is taken away, and the family—most of them at this time in England—who will mourn his loss. To all of us, however, this is an affecting call to be found watching when the Lord shall summon us to his presence, as servants who are to give an account of their stewardship.

The Editor of the Southern Churchman, in allusion to a very improper attack upon him which had been published by a contemporary paper, claiming to be "religious," is led to make the following valuable remarks:

"We let the article alluded to pass without review, and we see no reason to regret our course. We refer to it now only to say, that it was, like many other things from the same quarter, no favourable specimen of the Christian tone and spirit of our journals; and that it would be well for religious editors to keep in mind that the tone of their journals has a power, as well as the express statements which they contain; and that the public at large notices and feels the former, quite as much as the latter.

"In speaking thus we do not wish to be understood as claiming by any means to be faultless ourselves. By mere oversight we have admitted into our columns what ought not to have been inserted, and, perhaps, from our own pen some things may have fallen which ought to have been withheld; but our effort and desire have ever been to give no offence in word, or to allow others to do it, through our instrumentality. The effect we are aware has often been to subtract from the life and animation of our paper; but it is for serious Christians to determine whether such life is not diseased, such animation is not the result of improper stimulus; and whether, in the long run, the moderation of health and the calm spirit of universal charity is not infinitely preferable.

INNOVATIONS IN PUBLIC WORSHIP in the Chapel of St. John, Tormonth, Diocese of Exeter.—The circumstance that certain novel ornaments had

been introduced into this place of worship, and that the Bishop's disapprobation had been expressed, has been mentioned in the columns of the BEREAN. The Bishop directed a Commission of Inquiry, composed of several Clergymen, in accordance with statute 3 & 4 Vict. c. 56, before whom the Rev. W. G. P. Smith, Minister of the Chapel, by counsel, endeavoured to establish the legality of the course which he had adopted in placing on the communion table, prepared for the administration of the Lord's Supper, on Easleyday last, two glass vases containing flowers, and a cross about two feet high, decked with flowers. The Commissioners, however, did not admit his plea, and reported, that there was sufficient prima facie ground for instituting proceedings against the accused. Such being their decision, Mr. Smith at once admitted the facts upon which the charges against him were founded, and consented that the Bishop should pronounce, without any further proceedings, such sentence as His Lordship saw fit.

Sentence was, accordingly, pronounced on the 23th of May last: it forms a long document, from which we extract the matters of most general interest. The Bishop, in the early part of the sentence, remarks that Mr. Smith had, in his own right, nothing whatever to do with the ordering of the ornaments or furniture of the church. This is a matter which belongs to the churchwardens, where there are such officers—and where there are none, as in this Chapel of St. John's, to those to whom it may have been, by proper authority, confided.—To the minister's opinion, indeed, and to his wishes, in all lawful things, great deference ought to be, and doubtless will always be, shewn. But, if he assume a right, which does not belong to him; if he permit himself to step beyond the line of his own duty, and to intrude on the province of others—it becomes him to be cautious, to the utmost, against venturing on any act which, in itself, is even questionable.

"Now, would it be lawful for any persons, whomsoever, even for those officers to whose care the ornaments of the church are especially committed; would it be lawful for them, to deck the Lord's table, in preparation for the Holy Communion, with vases containing flowers, and with a cross placed on the table for the occasion? Certainly not; unless there be an express or implied direction so to do. It is not enough that there be no express prohibition. The very nature of the case, the general requisition of uniformity, and the positive enactment, 'that no form or order of Common Prayer, administration of Sacraments, Rites or Ceremonies, shall be openly used, other than what is prescribed and appointed to be used,'—all alike lead to the same conclusion, that it is not lawful for any person whomsoever, to introduce novel ornaments, at his own discretion. In truth, where would the claims of such discretion end?

"If one person may, at his pleasure, decorate the Lord's table with a cross, another may equally claim to set a crucifix upon it—whilst a third might think it necessary to erect some symbol of the Puritan doctrine or feeling to mark his reprobation of his Romanizing neighbour."

The Bishop proceeds to the investigation of the question whether the ornaments introduced by the Clergyman were in use, by the authority of Parliament, in the 2nd year of the reign of King Edward the sixth, and therefore authorized by the direction found in the Prayer Book, just preceding "the order for Morning Prayer"—it leads him to the conclusion that "solid grounds of piety, as well as of prudence," guided our Reformers to reject this emblem "from forming any part of the decoration of the holy table." Having noticed the omission of any mention of the cross in the Royal injunctions set forth in the 2nd year of King Edward VI., the Bishop further remarks: "if any doubt could remain, it would be removed by another passage of those injunctions, in which, there being an express condemnation, of 'whosoever doth superstitiously abuse ceremonies to the great peril and danger of his soul's health,' one of the instances specified is 'making of crosses of wood upon Palm Sunday, in time of reading the Passion—a time, when, if ever, the exhibition of a cross should seem peculiarly appropriate.

"In the injunctions of Archbishop Grindal in 1571, most particular directions were given to the churchwardens as to the furniture, and other things, which they were to provide, especially for the communion-table, but no cross is in the number. There is, however, in another part, a direction both to the churchwardens, and to the minister, to see that all crosses are utterly defaced, broken, and destroyed, within the province of York.

"Five years afterwards, in 1576, when he had become Archbishop of Canterbury, in the articles to be inquired of within this province, is specially included the following—'whether crosses, and such other relics and monuments of superstition be utterly defaced, broken, and destroyed.' Now, without claiming for these, his injunctions and articles, the authority of law, and without deferring largely to his judgment, we must at least see in them, conclusive evidence, in the absence of everything to the contrary, that what an Archbishop, first of York, and then of Canterbury, thus peremptorily ordered to be destroyed, could not have been among the ornaments, which, only twelve years before, and under the same sovereign, that sovereign Queen Elizabeth, were ordered by statute to be retained and be in use; because they 'were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.'

"The truth is, that, however venerable, significant, and affecting, the material image of the cross, in itself, is; the gross abuses, which had prevailed respecting it, not only rendered the use of it in Divine service utterly intolerable, but caused, as is notorious, very strong and lasting prejudices to prevail against even the transient image of it made in the air, after the undisputed usage of ancient Christian antiquity. And even these prejudices were wisely yielded to by our Reformers, so far as could with propriety be done; for they rejected the practice of making the transient image on every occasion; but one—that of marking the forehead of the newly baptized with the sign of the cross—an occasion on which it could not be forborne, consistently with the duty of a sound branch of the Catholic Church."

Friendly though we ourselves be to the use of the transient sign of the cross in baptism, we must, for the sake of our sister Church in the United States, hope that it is not quite so serious a violation of "the duty of a sound branch of the Catholic Church" to forbear the use of the cross on that occasion; seeing that, in the Prayer Book of that Church, there is found a rubric to this effect: "If those who present the Infant shall desire the sign of the Cross to be omitted, although the Church knows no worthy cause of scruple concerning the same, yet in that case, the Minister may omit that part of the above which follows the Immersion, or the pouring of water on the Infant." Those who framed and adopted this rubric seem certainly not to have considered the matter in the light in which it appears to the Bishop of Exeter.

There is a passage in the document before us, which applies an expression, commonly and correctly, we believe, quoted as the Reformer Luther's, in a manner which we do not remember ever to have met with, and which we can hardly wish to see adopted in preference to that use to which we have hitherto found it exclusively consecrated.

"If I have said more than the particular occasion may seem to demand, it is because I feel the necessity of opposing myself openly and firmly to every unauthorized innovation, from whatever quarter, in our form of Common Prayer; especially in that most sacred portion of it, the administration of the sacraments of the Lord—for, be it never forgotten by us, that 'the due use of the sacraments'—in other words, the reverent observance of them, and not this only, but also a thankful sense of the saving grace conferred in them, and a firm adherence to the true Catholic faith respecting them, in its purity at once, and its integrity—is by our Church itself declared to be essential to a true Church—it is, indeed, 'Articulus stantis vel cadentis Ecclesie.'"

The article of "a standing or falling Church," in Luther's estimation, was that of JUSTIFICATION BY FAITH, a doctrine adopted by the Church of England in the eleventh of her xxxix Articles, and described as "most wholesome" and "very full of comfort;" and in setting forth what is essential to a true Church, which is done in the nineteenth Article, our Reformers placed in the foreground faith ("a congregation of faithful men"), the preaching of "the pure Word of God" next; and lastly the "due" ministering of "the Sacraments, according to Christ's ordinance in all those things that of necessity are requisite to the same." We must frankly confess that the Church seems to us here to give a prominence to the preaching of God's pure Word which is withheld from it in the Bishop's statement; while the Bishop introduces among essentials a sense of saving grace conferred in the sacraments, of which the Article says nothing.

His Lordship having stated the grounds upon which he forms his judgment of the Clergyman's innovations, pronounced sentence as follows: "In conclusion, as there is no ground on which the act, admitted by Mr. Smith, can be deemed lawful, it is my duty to adjudge that he be admonished, and I do now admonish him, not again to offend in the like manner, and I further order that he pay the costs of these proceedings."

HARVEST HOME, A GOOD EXAMPLE FOR ENGLAND FROM GERMANY.—"Stuttgart, and I may add, Wurttemberg, is blessed in a still higher sense. Bible, Missionary, Tract, Jewish, and other Christian and benevolent Societies and Institutions, are in full and active operation. The word of God is preached by many of its ministers in purity. Several of the churches are so crowded, that you must come half an hour before their commencement if you wish to meet with a seat. I preached last Sunday week, in the parish church of Saint Leonard, to a devoutly attentive congregation of 2,000 people. When, at Stuttgart and in other provincial towns of the kingdom, the first waggons laden with the corn sheaves of this year's produce were brought in, thousands of the inhabitants met them in solemn procession. The waggons were placed before the church; hundreds, yea thousands, crowded them; hymns of thanksgiving and praise were sung; heart stirring addresses delivered by the clergy; and many a tear of grateful emotion was shed for the merciful deliverance vouchsafed by the God of all grace from a season of scarcity and want, and for having begun to crown the year with His goodness. The harvest proves most bountiful: in many parts of Wurttemberg the wheat, rye, and barley, have already been secured in excellent condition: the vineyards are a full month in advance, promising a most abundant vintage of the very best kind, provided this beautiful weather should mercifully be continued."—Letter by the Rev. Dr. Strickhoff, of the Lutheran Chapel, Savoy, London, 1816.

ECCLESIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.

The recent Anniversary of this Society having given us an opportunity of collecting a few materials of general interest from the Report which was submitted to the meeting, we now lay them before our readers, in anticipation of the time when that interesting document shall have been carried through the Press. The following is the

STATE OF THE FUNDS. Balance in the Bank of Montreal, 1st July 1846. £346 3 4; Do. do. Quebec Bank, do. 78 17 6; £425 0 11

Received by the Treasurer in Montreal, since the 1st July 1846 (including a remittance from Quebec on account of the Widows' and Orphans' Fund). 703 4 7; Received by the Treasurer in Quebec (exclusive of the amount remitted for investment in Montreal, for the Widows and Orphans' Fund). 420 15 4; £1563 0 10 1/2

Expenditure consisting of grants made by the Central Board, Salaries &c.

Paid at Montreal. £455 3 10; Paid at Quebec. 124 17 9; £580 1 7

Invested on account of the Widows and Orphans' Fund, in Bank Stock. £225 0 0; Do. in Savings' Bank. 63 5 7; 288 5 7

Invested, for general purposes, in the Quebec Bank. £410 0 0; Do. Bank of Montreal. 55 10 0; 465 10 0

Balance in hand of Treasurer at Montreal. £255 8 7; Do. due to Treasurer at Quebec. 26 4 10 1/2; 229 3 8 1/2

£1563 0 10 1/2

The amount contributed to the District and Parochial Branches, during the past year, so far as they have reported, is £236 2 6 1/2, particulars of which amount with the sums collected after sermons on behalf of the Orphans and Widows' Fund, and on Quinquagesima Sunday for the general purposes of the Society, will be given in the report: The whole amount stands thus: £1563 0 10 1/2

Amount to District and Parochial Branches. £326 2 6 1/2; Amount received by the Treasurers of the Society. 1137 19 11 1/2

Amount placed in the Provident and Savings' Bank by the Treasurer of the Trinity Church Travelling and Missionary Association. 135 0 0

£1599 2 6

Deduct the sum remitted from the District Branches to the Society's Treasurer. 115 16 10

Income of the Society and its District Associations for the year. £1483 5 8

In addition to which amount, it has to be stated, as on former occasions, that for local Church purposes, contemplated by the Society, the sum of £1092 8 9, has been contributed in different parts of the Diocese, and wholly appropriated by the contributors. This is only a part of what is given for Local Church purposes in the Diocese; but the Report can state only what is reported to the Secretary. This amount (it may be explained) is not classed with what is contributed to the Society, because of the second clause of the 8th Article of the general By-Laws which admits of only one half of what is subscribed being applied by the subscribers to any special object. But, these sums being given for objects which the Society designs to promote, it is considered they should be referred to, in the Annual Report.

Income of the Society and District Associations. £1483 5 8; Contributed for local Church purposes, and so limited by the Donors. 1092 8 9; Total for Church objects in the Diocese during the past year. £2575 14 5

INVESTMENTS.—During the year, an additional sum from the general fund of the Society, of £465 10 0, has been invested in Quebec and Montreal Bank Stock—making the whole sum now invested in those securities, for the general objects of the Society £1050 0 0. In the last year's report, at page 16, the sum of £700, was wrongly printed as £600.

A further sum of £225 0 0, has been invested in Montreal Bank Stock, and also £63 5 7, in the Provident & Savings' Bank. These amounts consisted of the collections made in the several Churches and Missionary Stations of the Diocese after Sermons preached in accordance with a standing rule of the Central Board, and by virtue of a circular letter issued by the Lord Bishop, together with a Life Subscription of £12 10 0, so applied by the Donor. The whole sum now invested, on behalf of Widows and Orphans, is £565 15 7.

The Nicolet Parochial Endowment Fund now amounts to £259 0 0, in Quebec Bank Stock, with a small additional sum in hand to the credit of the fund, of £3 19 6.

EDUCATION.—The subject of Education in Day and Sunday Schools has received attention during the past year. A Sub-Committee of the Board was appointed in October, to enquire into the state of education in the Diocese, and to suggest in what way the Society could (to use the words of the 3th Resolution of the last Annual Meeting) provide for the suitable education of the poorer members of the Church. As a preliminary measure, the Committee prepared a series of questions, which were transmitted to the Clergy of the Diocese by His Lordship the Bishop, to elicit from them the actual state of education in both day and Sunday schools in their respective localities; with the difficulties that existed in improving it, and to have the benefit of their opinion, how far additional or differently constituted schools were needed. The information received is, on the whole, not so full or definite as could have been desired; but still much that is valuable has been obtained, by means of which it is hoped that something may be done, conducive to the educational interests and the further religious instruction of the youth of the Diocese.

TRAVELLING MISSIONARIES.

In July last, the Rev. A. W. Mountain was appointed by the Bishop, Travelling Missionary for the District of Quebec, and proceeded to take charge of the Quarantine Station at Grosse Isle. Besides performing the important ministerial duties which devolved on him at the island, he occasionally travelled to settlements in the vicinity, devoid of regular ministrations of the Church, where he officiated. His journal is in the office of the Society. He retired in October last, his services being otherwise required by the Bishop. In May, His Lordship appointed the Rev. Charles Forest, Travelling Missionary—who proceeded to Grosse Isle. Aid when we consider the scenes of misery that have been witnessed during this summer, we cannot but rejoice, that the Society has been privileged to supply a little help, by its faithful Missionary, to alleviate the sorrows of some of the afflicted, to tell of a Saviour's love, and direct the prayer of faith of many a dying stranger, and to perform the last sad rite of Christian burial, where, but for his presence, the dust must have been returned to the earth, without a solemn word to soothe the breast and raise the soul to God.

But the ministerial duties required at Grosse Isle exceeding altogether the power of any one Clergyman to fulfil, other Clergymen from the city and neighbourhood of Quebec have proceeded from time to time to take part in the onerous duties.

The District of Montreal has been, we regret to say, throughout the year, without a Travelling Missionary. But it is with much satisfaction we announce that there is a probability of the settlement, at no very distant day, of two Travelling Missionaries in that District. One of the congregations in Montreal has exemplarily charged itself with providing wholly for the second Missionary, to visit the numerous destitute parts of that section of the Diocese.

The LORD BISHOP OF MONTREAL proceeded to Montreal on Thursday last, to preside at the Meeting of the Central Board of the Incorporated Church Society; His Lordship went on to Coteau du Lac, where he held a Confirmation on Sunday last; he returned to town last Thursday.

The Rev. E. C. Parkin proceeded to Grosse Isle last Friday, to relieve the Rev. R. Lonsdell of the pastoral duties of the Quarantine Station. Mr. L. returned to town on Saturday morning, too indisposed to perform any public duties on Sunday; we are in hopes, however, that the means promptly applied will prevent his being subject to any serious illness.

The Rev. John Torrance, who, it will be recollected, spent some time in attendance upon the sick at Grosse Isle several weeks ago, has been laid up with fever since last week. The Rev. W. Chaderlon continues seriously ill.

The Rev. C. L. E. Hansen enjoying at present a cessation from his ordinary scholastic duties, has tendered his services for aid in visiting the sick at the Marine and Emigrant Hospital, and has been in daily attendance there, in conjunction with the Rev. George Mackie, since last Friday.

We regret to say, the accounts received yesterday from Montreal, respecting the Rev. M. Willoughby's health, were not calculated to relieve anxiety.

DIOCESE OF TORONTO.

The Ven. the Archdeacon of Toronto has signified his intention of visiting the several parishes and missions in the Niagara District, and a series of appointments is published in The Church, commencing at Niagara on Wednesday the 25th of August, and closing at Grimsby on the 2nd of September. It is added that a list of similar appointments for the Home and Simcoe Districts, to be undertaken during the month of September, will be published shortly.

To the Editor of the Berean.

Sir,—It has pained me to observe that the steamer St. George is advertised for an excursion to Berthier on SUNDAY next! Surely, Sir, the proprietors of that boat cannot have prayerfully considered whether a season when the hand of God is laid so heavily upon this community, is the fittest for bidding open defiance to His commandments,—whether a period in which His just displeasure is expressed in the judgments now abroad in the land, is the safest for insulting His Divine authority! I were bad enough at all times, to despise His counsel and refuse His reproof; but to do so when poverty, disease, and death, are witnessing at almost all our doors to the guilt which deserves His chastisement, is surely an aggravation of rebellion on which may be justly expected an aggravated punishment. I hope, Sir, that my warmth is pardonable, and that both the public, and the proprietors of the St. George, instead of seeking their pleasure or their profit in the way proposed, will "REMEMBER TO KEEP HOLY THE SABBATH DAY."

Quebec, 13th July, 1847. [Without suffering ourselves to be carried to the reluctance with which our Correspondent expresses himself, we cannot but deeply regret the contemplated profanation of the Lord's day; and if we had the remotest idea that any of our readers would be induced to be partakers in such a violation of God's command, we should think no urgency too great for us to use, in our endeavours to dissuade him from provoking God by so high-handed a contempt of His authority.—Ed.]

TO CORRESPONDENTS.—Received R. V. R.;—R. D. C.;—W. D.;—T. B.; we commence sending to-day.

PAYMENTS RECEIVED.—Mrs. R. D. Cartwright, No. 166 to 217; Mrs. Lister, No. 157 to 208; Mrs. Rutledge No. 165 to 216; Bateness de Longueuil, No. 157 to 208; Rev. A. T. Whitten, No. 157 to 208; Rev. E. W. Sewell, No. 157 to 208; Messrs. Geo. Drewry, No. 171 to 222; J. Rickaby, No. 105 to 156; H. W. Gibsons, No. 157 to 208;—Muir, No. 171 to 222.

Local and Political Intelligence.

FREDERICK DOUGLASS IN THE CAMBRIA.—The restrictions which, it will be remembered, were placed on this gentleman, on condition of his being "allowed," after paying his passage-money, to sail in the Cambria, were, it seems, not abated during the voyage. He reached home on the 4th ult., and, in a letter which he published in the Boston Liberator, on his arrival, he states that he was not only deprived of the privilege of eating in the saloon, but was also shut out from religious worship. There were two Sundays during the voyage, and in conformity with the religious ideas of the company, as well as of the British public, regular services were performed on board; from which he was excluded on account of the colour of his skin. On the other hand, "aside from this proscription," he concludes, "I was as well provided for as any other passenger. Indeed my apartments were much to be preferred to any which I saw on board. I was treated with the utmost politeness by every officer on board, and received every attention from the servants during the whole voyage."

NOVA SCOTIA.—The Lieut. Governor has issued a proclamation, dissolving the House of Assembly of Nova Scotia. Writs for calling a new Assembly have been issued, to be returnable on the 31st August.

The steamship Caledonia had 124 passengers, among whom T. A. Stayner, Esq., Deputy Postmaster General of Canada, wife, daughter, and three sons. Mr. Stayner arrived at Montreal on Tuesday last; Mrs. S. and family were at Boston, intending to proceed on a visit to Newfoundland.

PROVINCIAL PARLIAMENT.—It appears, from information given in answer to a question put by Mr. Baldwin, that about £20,000, have already been expended for the relief of Emigrants.—A bill to give increased power to the Trinity Church at Montreal has been allowed to pass the House of Assembly by a suspension of the rules, being urgently required for the purpose of preventing irregularities in the landing of passengers.—Mr. Wilson, the new member for London, took his seat in the House, on Wednesday of last week.—A motion of want of confidence in Mr. Papineau, the Commissioner of Crown Lands, has been negatived by 36 votes against 32.—The Montreal Courier describes as follows the leading features of the bills which had been brought in by the Receiver General for dividing the endowment of King's College University, Toronto:

- 1st. King's College to surrender its endowment.
2nd. King's College to receive its original Charter, making it a Church of England University, as Oxford or Cambridge is.
3rd. The endowment to be vested in five Trustees—one named by the Crown, and one by King's, Queen's, Victoria, and Regiopolis Colleges. The Trustees to be an incorporated body.
4th. The present endowment is about £10,000 per annum, but it may be assumed will increase to £15,000 per annum. Of the £10,000 a year, £7,500 is to be applied for University purposes, in the manner following:
King's, together with the College Building and College Grounds, £3000
Queen's (Presbyterian) 1500
Victoria (Methodist) 1500
Regiopolis (Roman Catholic), 1500

£7500
The remaining £2500 will give £125 a year to Grammar Schools. They have already £100 a year from the Consolidated Revenue, so that each School will at once have £225 per annum. Besides, instead of the present unproductive School Lands, the Government will, according to their promise made in 1835, give a similar number of acres of the best available lands of the Crown. This will, in a very short time, generate a fund of £4000 or £5000 per

annum, and out of this it is proposed to take £2500 a year and add it to the Grammar School endowment. Each Grammar School, therefore, will receive annually—

Table with 2 columns: Source, Amount. Includes Consolidated Revenue (£100), University Endowment (£125), School Lands (£125).

Add probable Tuition Fees, per annum... £150. This will allow a Principal at £200 per annum, and two masters at £150, or three at £100, per annum.

The remainder of the School Land Fund will be expended— 1st. In giving £500 to each District that will contribute £250. This £750 will build a commodious Grammar School.

Then 2nd. To establish a model Agricultural Farm with a practical Agricultural Master, in the vicinity of each Grammar School for the instruction of the scholars, to be paid a moderate salary, and to receive the profits of the Farm.

3rd. To establish additional Grammar Schools as fast as the funds will permit. The surplus of the revenue of the College endowment above £10,000 per annum, is to be funded, and placed at the disposal of the Legislature for the endowment of other Colleges which may arise, or for the encouragement of general education.

Mr. Lemieux has been elected for the County of Dorchester.

GENERAL ESTIMATE of the Probable amount of the expenditure and net revenue of the consolidated fund of the Province of Canada, for the year 1847.

HEADS OF EXPENDITURE.

Table with 2 columns: Description, Amount. Includes Interest on Public Debts, Militia Pensions, For District Schools, City of Quebec, etc.

HEADS OF REVENUE.

Table with 2 columns: Description, Amount. Includes Net Customs, Excise, Territorial, Light House Dues, Bank Imposts, etc.

APPROPRIATION for the encouragement of Education in Eastern Canada, for the year 1847, to be defrayed out of the Revenues arising from the Funds and Estates of the late order of Jesuits.

EDUCATIONAL INSTITUTIONS.

Table with 2 columns: Institution, Amount. Includes House Rent, Grammar School at Montreal, High School at Montreal, etc.

Table with 2 columns: Institution, Amount. Includes Durrage, formerly master of the School, Aid towards the support of the National School at Quebec, etc.

LA PRATIQUE RELIEF FUND for Sufferers by the Fire last year.

Table with 2 columns: Description, Amount. Includes Fire last year, Expenses of Police Magistrates, Inspector of Registrars, etc.

EXECUTION OF CRIMINALS.—Peter Davis, a coloured man, was executed at Gall on the 29th ult.

Mr. Mills, the Mayor of Montreal, who had tendered his resignation, on account of some difficulty with the members of the corporation, has reconsidered his determination, and will continue in office.

STATE OF HEALTH.—We learn, from the Mercury, that at the Meeting of the Board of Health held last Monday, the following Resolution was passed:

That this Board having received the legal opinion of J. Duval, Esq., that everything the Board of Health does, is to be in conformity with the By-Laws of the Corporation, and that the Corporation has no Sanative By-Laws whatever, feels itself, under these circumstances utterly unable to carry out the views intended in its formation, and that until proper powers are given to this Board it must necessarily be inoperative and inefficient, and the Corporation must bear the blame of its remissness.

It having been reported to the Board, that several patients have been discharged as cured from the Marine Hospital whilst still labouring under fever, and also, that a charge of sixpence a head is made to persons asking admission to their relatives.

Ordered.—That the Secretary address a letter to the Commissioners of the Marine Hospital, informing them hereof.

Mr. Wm. Miller, Inspector, Board of Health, returns 262 sick persons sent to the Marine Hospital from the 8th of June to the 10th of July, of whom 210 are Emigrants, and 52 Citizens.

WEEKLY RETURN of Sick in the Marine and Emigrant Hospital, Quebec, from July 3 to July 10 1847, inclusive:

Table with 5 columns: Description, Remain, Admitted, Discharged, Died. Includes Men, Women, Children.

(Signed) Jons B. SELLEY, Asst. House Surgeon.

At Montreal, Government have appointed a Commission to whom are to be referred all matters connected with the Immigrants. Commissioners: The Hon. Adam Ferrie, Messrs. John Dougall, John E. Mills, Thos. Ryan, and J. M. Tobin.

Captain Frenier, of the steamer Canada, died of fever on the 6th inst.—Mr. Crispo, son of Lieut. Crispo, R.N., died on Tuesday, also of the prevailing sickness, contracted while aiding his pastor, the Rev. M. Willoughby, in attending to the Emigrants.

Several of the Roman Catholic priests who have been in attendance upon the sick Emigrants have fallen victims to the disease; the Rev. Mr. Roy, of Char-

lesbourg, is mentioned in last evening's Gazette. Numbers of the nuns and other females who have been engaged in nursing are now down with the fever, both here and at Montreal. The same is to be said of Medical men, but we are not able to furnish all the names and number: of Doctors who are now suffering from the disease caught at the sheds in Montreal, we find five enumerated, together with seven Assistants. Four Doctors with four Assistants, and one Apothecary were in attendance. Number of sick on Tuesday 1693 at the Montreal sheds. Number of deaths about 50 daily, including those who only arrive to die.

We have great pleasure in stating that Robert Symes, Esquire, had so far recovered from the attack of fever which had compelled him to leave the Quarantine Station, as to enable him to return to it last Friday.

MUNICIPAL.—At the Special Meeting of the City Council held on the 9th inst., the following Resolution was moved by Mr. Dean, and seconded by Mr. Gillespie: "That this Council having had under serious consideration the unhealthy state of a large proportion of the emigrants now arriving and expected from the mother country, and the danger of disease being communicated to and spreading among the citizens, resolves, that it is necessary immediately to provide additional accommodation and medical aid to meet the present and contemplated emergency; but was lost by 6 votes against 4. It had been intended, if the motion had passed, to follow it up by several others consequent upon its passage.

The following Resolution was carried at the same Meeting: "That his Honour the Mayor be requested to communicate with the emigrant Agent to-morrow, and request him in the name of this Council to have the intention of the Government carried out, in causing more extensive accommodation to be provided for the immense number of sick who cannot be provided with accommodation in the Hospitals already in existence."

QUEBEC GAS COMPANY.—We have much pleasure in stating that the Quebec Gas Company is on the eve of operation. Mr. Peebles from Halifax, the Superintendent of the works, arrived in town on Thursday.

We have been informed that all the necessary articles procurable this fall will be, immediately ordered from England, and the advertisements from the Company, in this day's paper show an earnest desire on the part of the stockholders to proceed at once to business. It is unnecessary for us to write in recommendation, or support, of a Company whose object has so long been a desideratum unsupplied.—Mercury.

DEATH BY DROWNING.—On Thursday evening last, a young man named Layfield, a son of a resident of Leeds of that name, and Clerk at Messrs. Glover and Fry's Dry Goods establishment in this City, was drowned in the St. Charles. Accompanied by one of his co-clerks he was bathing at low water, and was taken off his legs by the current running round a wharf in the vicinity, the depth of water at the spot not being over the waist of a man. It is supposed he lost his presence of mind, and was unable to recover himself. His companion strove to save him, and in so doing was seized by Layfield and dragged under water twice. A plank thrown to the survivor saved him. Several persons then assembled on the spot waded out and immediately recovered the body.

What makes the occurrence the more melancholy is that the deceased's father had left him at noon of the same day, when he came to purchase mourning for the interment of his brother, the lad's uncle. He had to return the day following to bury a son, whom he had left in the full enjoyment of perfect health. Well may it be said "In the midst of life we are in death.—Mercury.

TROOPS BY H. M. S. APOLLO.—A detachment of the Royal Artillery, and Reserve Battalion Rifle Brigade; detachments of the 23d Fusiliers, 71st Highland Lt. Infantry, and 21 Battalion Rifle Brigade.

We regret to announce that Capt. Heiland, Royal Artillery, died of small pox on the 30th ultimo. He was interred on Hare Island.

Officers: Royal Artillery—1st. Lieuts. Godby, Miller and Govan. Second Lieuts. Ingleby and Gabbatt.

23d Fusiliers—Lieut. Hopton. 71st Light Infantry—Capt. F. S. Scott, Ensign Brown, and Asst.-Surgeon Jean.

2nd Batt. Rifle Brigade—Lieut. Newdegate, Asst.-Surgeon Fraser. Staff Surgeon Home, R. C. Rifle Regiment.

APPOINTMENTS BY THE GOVERNOR GENERAL:—JAMES HALLOWELL, Esq., to be Commissioner of Bankrupts for the District of St. Francis. JAMES DUNCAN, Esq., to be Registrar for the County of Drummond.

SHIPPING NEWS.—Arrived among others: Bark Royal Albert, Balderston, London, Gillespie & Co., general cargo, 169 passengers.

Schr. Marie Julie, Bernier, Gaspé, Noad & Co., fish and molasses.

Brig Favorite, Parker, Marsala, J. M. Fraser, wine, brandy, oil, fruit, &c., &c.

Brig Annette, Gilbert, Chepstow, Gillespie & Co., rail road iron, 1 passenger.

Schr. Caroline, Dennis, St. George's Bay, Noad & Co., fish.

PASSENGER VESSELS.

Table with 4 columns: Name, From, Passengers, Date. Includes Camilla, Redwing, Independence, Hamilton, Admiral, Margaret, Unicorn, Ellen, Free Briton, Tamarac, Huron, Venilia, James Moran, Wakefield, Tom, Progress, Golden Spring, Charlotte.

The Mercury gives an official statement from the Emigration Office, which specifies the number of vessels sailed from British & Irish Ports, between the 4th and 17th of June, for Quebec, showing a total of Passengers 9,526. The following also is from the Mercury:

Total number of deaths at Grosse Isle to June 30th, 821

" " on board ships and buried on the island, to July 5th, 715

Died at sea, 4095

P. S.—We are thankful to be enabled to say that the accounts received from Montreal this morning speak of a change in the Rev. M. Willoughby's state which greatly revives hope for the recovery of that valuable Clergyman.

With deep concern we state that the Rev. W. Chuderton expired this morning at ten o'clock.

BIRTH.

In Montreal, on the 25th June, Mrs. Wm. Hall, of a daughter.

In Montreal, on the 5th inst., Mrs. James Lovell, of a son.

MARRIED.

At Kingston, on the 5th instant, at St. George's Church, by the Reverend The Archdeacon of Kingston, George Carleton Hale, Esq., youngest son of the late Honourable John Hale, Receiver General of Lower Canada, to Ellen Eliza, second daughter of Dr. Sampson.

At Niagara, on the 25th ult., John B. Geale, Esq., Lieut. Royal Canadian Rifles, to Miss Cox, daughter of Capt. Cox, of that town.

At Christ Church, Montreal, on the 8th instant, JOHN R. CHAMBERLAIN, Esq., merchant, to EMILY AMELIA, eldest daughter of the late Wm. Jephson PARLEY, Esq., M. D.

DIED.

On Sunday last, after a few hours' illness, Jane, youngest daughter of Mr. Robert Middleton, aged 18 months, 12 days.

On the 9th instant, Henry G. Poston, youngest son of Mr. Thos. Poston, aged 8 months.

On Friday last, at Holgate's Hotel, after a lingering illness, John Paty, Esq., Assistant Commissary General aged 51.

At Toronto, on the 5th inst., Joseph Butterworth, son of the Rev. W. M. Harvard, in the 17th year of his age.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, the 13th July, 1847.

Table with 4 columns: Commodity, Price. Includes Beef, Mutton, Ditto, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Ditto, Veal, Do., Pork, Eggs.

POST-OFFICE NOTICE.

THE next mail for ENGLAND (via Boston) will be closed at the Quebec Post-office, TUESDAY, 27th JULY.—PAID letters will be received to THREE o'clock; and unpaid to FOUR o'clock, afternoon.

Post-office, Quebec, 1st July, 1847.

BAZAAR.

A BAZAAR will be held, (D. V.) on WEDNESDAY and THURSDAY, the 1st and 2nd of SEPTEMBER next, by the Ladies of the Protestant Episcopal Church, on the heights of Pointe Levee, for the purpose of aiding in the erection of a NEW CHURCH in that place. The following Ladies have been appointed a managing Committee, by whom contributions will be thankfully received. Such as are kindly disposed to assist, are requested to send their contributions not later than the 26th of August, with the price affixed to each article.

Mrs. H. N. PATTON, Mrs. D'ARCY, Mrs. TIBBETS, Miss M. CHAPMAN, Mrs. JENKINS, Miss MACKENZIE, Mrs. ROBERTS, Mrs. TORRANCE. Quebec, 8th July, 1847.

BRIGHT MUSCOVADO SUGAR.

FOR SALE.—landing from the Brig Wilkinson, from St. Johns, Newfoundland:— 22 Hds. Cuba Muscovado Sugar, 37 Hds. } Bright St. Thomas do. do. 149 Barrels } J. W. LEAYCRAFT. 17th June, 1847.

FOR SALE.

30 CASES MUSICAL INSTRUMENTS, ex Robert & Isabella, from Hamburg. C. & W. WURTELE, St. Paul Street. 8th July, 1847.

COALS! COALS!!

FOR SALE—NEWCASTLE AND SUNDERLAND GRATE AND D: s: NUT COALS. Apply to H. H. PORTER, No. 36, St. Paul Street. Quebec, June, 21st 1847.

FOR SALE,

150 HHDS. } Very bright Muscovado Sugar. 50 half tierces } 200 Barrels } 5 Puncheons Lime Juice. 100 Bags superior Jamaica Coffee. 5 Tons Lignunviva. 3 do. Logwood. 6 do. Fustic. 10 Barrels Fine Honey. 10 Bags Pimento. 30 Tons Arrow-root, and other articles, landing from the Brig. Thomas, and Schr. Joseph Hozer, from Cuba. J. W. LEAYCRAFT. Quebec, 24th June, 1847.

A BUILDING LOT FOR SALE,

In St. Joachim Street, St. John's Bay. Inquire at No. 15, Stanislaus Street.

FOR SALE.

PIANO FORTE. Apply to C. & W. WURTELE, 83 Paul Street. 8th July, 1847.

FOR SALE,

400 BARRELS FLOUR—inspected fine—Port Hope Mills. J. W. LEAYCRAFT. Quebec, 21st June, 1847.

WANTED,

A NURSE, to take care of an Infant; a middle-aged or elderly person and a Protestant, would be preferred. Apply to Mrs. ALEXANDER GILLESPIE, La Porte Street, Cape. Quebec, 30th June, 1847.

FOR SALE.

OLIVE Oil in Pipes and Quarters. WELCH & DAVIES. Quebec, 21th June, 1847.

FOR SALE,

A HANDSOME little Canadian MARE, and a COW, of a superior breed, both five years old: Price of the two, £30. A strong FOUR WHEELED CONVEYANCE, £12 10s. A PIANO, by Broadwood, £20. For Particulars inquire at the office of this paper.

ICE.

PARTIES desirous of having Ice delivered every morning at their residences or offices, will please leave their names with the subscribers, at as early a date as possible.—The quantity supplied will be about 10 lbs. per day, at Six Dollars the season. Confectioners, Hotel Keepers, Ships and Steamers may also be supplied. To ensure a sufficient quantity throughout the summer, the number of subscribers will be limited. J. MUSSON & Co. Quebec, 6th May 1847.

NOTICE is hereby given that application will be made by the undersigned on behalf of themselves and their associates, at the next session of the Legislature, for an Act to Incorporate a Joint Stock Company, to work mines of Copper and other minerals on the Lands and Islands bordering on Lakes Superior and Huron, in Upper Canada, under the name of the Quebec and Lake Superior Mining Association.

PETER PATTERSON, HENRY LEMESURIER, JOHN BONNER, WILLIAM PETRY, THOMAS WILLIAM LLOYD. Quebec, October, 29th 1846.

REED & MEAKINS, Cabinet Makers, ST. DENIS STREET, MONTREAL.

NOTICE.

THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, October, 1846.

NOTICE.

MRS. WHEATLEY respectfully intimates to her friends and the public, that she has received a small but choice assortment of BOOKS AND TOYS, which she is now prepared to dispose of on reasonable terms, at her shop in ST. STANISLAS STREET, next door to the Rev. Mr. Sewell's Chapel. Quebec, June 10th, 1847.

THE ESTATE OF A. McNIDER, BANKRUPT.

For Sale by order of the Court, to close this Estate. ONE Share in the Quebec High School, £7 10s. paid. The outstanding debts due to this Estate: of which a List can be seen at the office of the undersigned assignee. HENRY W. WELCH. Quebec, 2th June, 1847.

RECEIVING FOR SALE.

BEST and Common English BAR IRON, Tin and Canada Plates, Boiler Plates, Sheathing and Braziers' Copper, Camp Ovens, Bake Pans, and Sugar Kettles, Sheet Lead and Patent Shot, Blister and Cast Steel, Smith's Bellows and Anvils, Spades and Shovels, Chain Cables and Anchors. C. & W. WURTELE, St. Paul Street. 10th June, 1847.

NOW LANDING, FOR SALE BY THE SUBSCRIBERS.

WHITE LEAD, Genuine Nos. 1, 2, 3, Dry, Red and White Lead, Red and Yellow Ochre, assorted dry colours, Rose Pink, Chrome Yellow, Turkey Umber, Litharge, and Van Dyke Brown, Paints in Oil, assorted colours, Black Lead, Putty and Window Glass. C. & W. WURTELE, St. Paul Street. 3rd June, 1847.

TAILORING ESTABLISHMENT,

NO. 12, PALACE STREET. HENRY KNIGHT.

DEGS leave to return his sincere thanks to the Military and Gentry of Quebec, and the public generally, for the very flattering patronage with which he has been favoured since he commenced business, and pledges himself to use every care and attention to ensure a continuance of their support. H. KNIGHT also invites an inspection of his Stock of West of England Cloths; Cassimeres; Do-skins; Vestings, &c. &c., having just received, per LADY SEATON, from London, a General Assortment of those articles, all of the very best quality and latest Fashion, which he will make up in his usual style, at Moderate Prices. Quebec, June 10th, 1847.

Youth's Corner.

"GOD IS LOVE."

MY DEAR CHILDREN,

I have a story to tell you, which I know to be true, and if you attend to it, I think you will soon see what the text I have written at the top has to do with Missionaries.

Not many months ago a cry of alarm was raised in the parish of which I am a minister. "There is a rick set fire to in the town." It was quite dark, for it was nearly ten o'clock at night, but the redness of the sky soon told us where the fire was. We hurried to the spot, and what a scene there was before our eyes— one rick in flames, two others just catching fire, three more close by which we wished to save! Crowds were there; the whole town had turned out of doors; some were pitching away the uninjured sheaves; others, strange to say, had come for fun, thinking what a fine sight it was. Some were idling, some were swearing, as if there were not a fire more dreadful than that which they saw, for the ungodly.

But what has this to do with your text? Wait, my children, and you will soon see. Where was the criminal all this time? He had got out of the way, perhaps. No such thing, he was soon caught and put in the cage; but little did he seem to care for it. He told many falsehoods when questioned; but only to make the deed appear worse, not to hide it. He had come out of gaol only that morning, and seemed as if he wished to get back again. "What a pity we can't hang him!" said some. Nay, I thought, that is no Christian feeling. Well, he was sent to gaol to wait for the assizes, and it was there I first saw him. I thought to myself, the man had a soul, and there was mercy for him from God through Jesus Christ, if he cared to seek for it. Perhaps God might give me a word to say to him, but I had not much hope; for I was told he was so very hardened. And so he looked. He was very young, only 22, he said. So I began to show him how great was his sin before God; how great the crime towards man. He said nothing, but put on that kind of look, which meant, "I know all you have got to say, but I do not care for you." I felt this method was not that which would reach his heart, so I must try another. The following conversation then passed between us. I will call the young man C. E.

Minister. How old are you?

C. E. Twenty-two.

M. Have you a father and mother?

C. E. I have a mother; my father died when I was very young.

M. Does she know where you are?

C. E. I really don't know much about her now, for I ran away from home twelve years ago, and have not seen her since.

So he was only ten years old, when he left his home. See what the first wrong step will lead to.

M. Has she ever forgotten you? (No answer.)

M. Suppose you are sent out of the country after the assizes; perhaps it will be in the newspaper that C. E. has been transported for life, for rick-burning. What will your mother say when she sees this? Will she shed no tears over her poor lost son? And don't you feel for her sorrow?

The poor young man could not resist the appeal. The hard heart seemed for a time unlocked, and tears began to flow, the first perhaps he had shed for many a long year. It was a golden opportunity, and I would not let it slip.

M. My poor young friend, there is a God in heaven more tender-hearted than your mother. This heavenly Father says, "Can a mother forget her sucking child, that she should not have compassion on the son of her womb? yea, she may forget, yet will not I forget thee." It is this Father you have been grieving, yet he has a father's heart, and does not cease to care for you. He says if you turn unto him, he will have mercy upon you, and it is not yet too late. Will you go on your knees and beseech him for mercy before you lie down to-night?

His tears continued to flow; he promised he would do as I said; and with this promise I left him, thanking God who had been pleased to soften that rebellious heart, and trusting that he had not heard of the love of God in vain. He was soon afterwards sentenced to transportation, and I saw him no more. See, my children, what followed from telling that poor young man that "God is love."

Do you know that "God is love?" Your sinful hearts and naughty ways have grieved him every day. But your heavenly Father loved you, pitied you, and sent his Son to die that you might not perish. If you turn to him, he will rejoice over you with great joy. Have you ever cried from your hearts, "Father forgive me for Jesus' sake?" Do you feel how good he is to save your soul from perishing? Then I am sure you will care for the poor heathen. Nothing else will ever make you in earnest about their souls; but when you have learnt that God loves you, you will long to send them word that he loves them.

This is the good news the heathen want to hear. Nothing else will do for them. They are children of disobedience. They are runaways from God; for "they did not like to retain him in their knowledge." Yet he loves them, and is not willing they should perish, and so has given us in happy England the gospel, that we should send it to them. Is he so good to us, and shall we not be at the trouble of carrying his message? If we do, he will bless it; for he has promised he will. We may think them fools for worshipping dumb idols, but that will not help them. We may tell them they are very wicked, but they will not think us unless we can tell them something better; but if we tell them that "God is love," it will indeed be new

to them, and the same grace which softened the heart of C. E., will lead them to cast away their senseless idols and bloodthirsty gods, to seek the mercy of the Lord Jesus Christ unto eternal life.—Children's Missionary Magazine.

LOUNGER.—The following story told of Franklin's mode of treating the animal called in those days 'Lounger,' is worth putting into practice occasionally, even in this age and generation:

One fine morning, when Franklin was busy preparing his newspaper for the press, a lounger stepped into the store, and spent an hour or more looking over the books, &c., and finally taking one in his hand, asked the shop-boy the price.

'One dollar,' was the answer.

'One dollar?' said the lounger, 'can't you take less than that?'

'No, indeed, one dollar is the price.'

Another hour had nearly passed, when the lounger asked,

'Is Mr. Franklin at home?'

'Yes, he is in the printing office.'

'I want to see him,' said the lounger.

The shop-boy immediately informed Mr. Franklin that a gentleman was in the store waiting to see him. Franklin was soon behind the counter, when the lounger, with book in hand, addressed him thus:

'Mr. Franklin, what is the lowest you can take for this book?'

'One dollar and a quarter,' was the ready answer.

'One dollar and a quarter! why your young man asked only a dollar.'

'True,' said Franklin—'and I could have better afforded to have taken a dollar than, than to have been taken out of the office.'

The lounger seemed surprised, and wishing to end the parley of his own making, said,

'Come, Mr. Franklin, tell me what is the lowest you can take for it.'

'One dollar and a half.'

'A dollar and a half!—why, you offered it yourself for a dollar and a quarter.'

'Yes, said Franklin—and I had better have taken that price than a dollar and a half now.'

The lounger paid down the price and went about his business—if he had any—and Franklin returned into the printing office.—Chr. Witness.

AN EASTERN MARRIAGE.

ENTERING INTO ROSSETTA.—"The darkness of the evening, the gloom of the buildings, and the silence of the town, made our entrance into Rossetta particularly sombre.

"We had scarcely sat down, when we heard the sound of music and of mirth, and, running to the window, observed the glare of torches in the street. We were told that it was the voice of the bridegroom and of the bride. Some of us instantly set out to witness the spectacle of an eastern marriage. We wished to see the parable of the ten virgins illustrated, and our wish was gratified. The bridegroom was on his way to the house of the bride. According to custom, he walked in procession through several streets of the town, attended by a numerous body of friends, all in their showy eastern garb. Persons bearing torches went first, the torches being kept in full blaze by a constant supply of ready wood from a receiver, made of wire, fixed at the end of a long pole. Two of the torch-bearers stood close to the bridegroom, so that we had a view of his person. Some were playing upon an instrument, not unlike the bag-pipe; others were beating drums; and, from time to time, muskets were fired in honour of the occasion. There was much mirth expressed, by the crowd, especially when the procession stood still, which it did every few paces. We thought of the words of John, 'The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice.' At length the company arrived at the entrance of the street where the bride resided. Immediately we heard the sound of many female voices, and observed, by the light of the torches, a company of veiled bridemaids, waiting on the balcony to give notice of the coming of the bridegroom. When they caught sight of the approaching procession, they ran back into the house, making it resound with the cry of 'Halil, halil, halil;' and music, both vocal and instrumental, commenced within. Thus the bridegroom entered, and the door was shut. We were left standing in the street without, in the 'outer darkness.' In our Lord's parable, the virgins go forth to meet the bridegroom with lamps in their hands; but here they only waited for his coming. Still we saw the traces of the very scene described by our Lord, and a vivid representation of the way in which Christ shall come to his waiting Church, and the marriage supper of the Lamb begin. In India and other parts of the East it is the custom of the friends of the bride to go out to meet the company."—From "Narrative of a Mission of Enquiry to the Jews," 1839.

A BRIGHT SPOT IN MALTA.

From a Correspondent of "Evangelical Christendom," writing from Valletta, April 10th, 1847.

What, then, can I say of my poor benighted Malta? I was much interested in reading the observations made by the Rev. Dr. Baird, and though I would not presume to express my own opinion, were it not founded on the observations of respected Christian friends; yet having heard the opinions of those who have experience and wisdom, I cannot help expressing how fully these opinions agree with the remarks he makes respecting the advantage of the position of Malta, as a point from whence to obtain admission for the truth into Italy. This is precisely the opinion which our Italian brethren

have decidedly formed, and in which they earnestly hope and pray for the concurrence of our Christian friends and brethren in England. This leads me to the subject most directly bearing on the spiritual interests of Malta. The people of this place are in so lamentable a state of spiritual darkness, that it is not possible, I believe, to comprehend it without residing amongst them. The Gospel has been preached here, it is true, for many years, but in English, and the influence on the people of Malta is certainly hardly perceptible. Within a few months past, however, a very interesting commencement of Gospel light has dawned on the place, and we fervently hope for further results.

Some months ago, a weekly prayer-meeting in the Italian language was commenced by a faithful minister of the Gospel (who arrived here about that time), a native of Rome, and formerly a Romish priest, in union with another minister, a Maltese, also once a priest. This meeting has been continued, and blessed be the Lord! the Gospel is faithfully preached in Italian every week, to a very small congregation truly; but the word of the Lord is steadfast, "Whosoever two or three are gathered together in my name," &c.; and surely His presence has been amongst us at our little meetings, and there is evidently a shaking, and we see that the Lord is removing, one by one, the foundation stones which prop up the edifice of Popery.

Within these few months our prayers have been answered by the addition of two more to the number of converts from Popery—one from the Malta cloisters, but a native of Rome; the other from Italy direct. We know of others both here and in Italy, who are ready to cast aside the priestly garb of Rome, and unite with their brethren of the "Italian Catholic Church."

And these are the persons who hope, by the blessing of the Lord, to be permitted to convey those glorious truths by which their own minds have been enlightened, to their fellow-countrymen, and to all the many others to whom the language of Italy is familiar.

But how great are their trials and difficulties. They need the assistance of their more favoured brethren in England; for they, in renouncing Popery (being priests) renounce every earthly means of support: and without funds, what can they do? This subject has been taken into consideration by the Committee of the Malta Protestant College, and a house is now preparing, and is almost ready for the reception of ten priests on their leaving the Romish communion.

To what extent the assistance proposed to be granted by this institution will be carried, I am not able to say; but I presume it will be merely to grant a home to these individuals. They, however, hope and pray for further assistance hereafter, which may enable them to carry the glad tidings of the Gospel into Italy; and we trust the Lord will graciously hear and answer these prayers.

ESTIMATE of certain expenses of the Civil Government of the Province of Canada, for the year 1847, for which a supply is required.

Table with columns: Service, Currency (£ s. d.). Rows include Militia Staff Salaries, The Adjutant General of Militia, Two Deputy Adjutants General, etc.

Expenses of Legislature.

Table with columns: Legislative Council, Salaries of, The Speaker, The Clerk, etc.

Legislative Assembly. Salaries of

Table with columns: The Speaker, The Clerk, The Assistant Clerk, etc.

Pensions to Officers and Servants of the late Legislative Bodies of Upper and Lower Canada.

Table with columns: Wm. Smith, as late Clerk of the Legislative Council of Lower Canada, Wm. Ginger, as late Sergeant at Arms, etc.

Table with columns: Name, Amount (£ s. d.). Rows include Fras. Rodrigue, as Messenger to House of Assembly, Louis Gagné, the same.

Hospitals and other Charities.

Table with columns: Name, Amount (£ s. d.). Rows include Relief of Foundlings and Indigent Sick persons, Defraying the balance of the sum of £3057 3s. 4d., Aid to the following: Corporation of the General Hospital at Montreal, etc.

Aid to Various Public Institutions.

Table with columns: Name, Amount (£ s. d.). Rows include Medical faculty of McGill College, The School for Medicine at Montreal, Library and Historical Society at Quebec, etc.

Education.

Table with columns: Name, Amount (£ s. d.). Rows include Salary of the Secretary of the Royal Institution for the advancement of Learning, Allowance to the same for the Messenger and Contingencies, etc.

Miscellaneous.

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